

**Knowledge Area Module 1:
SBSF-7100 - Principles of Organizational and Social Systems**

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ABSTRACT

Breadth

Four years ago I found myself enjoying lunch with the Communist Party Liaison for a school district in Xinjiang Province, northwestern China. Throughout the meal he continued to ask, through his wife's translations, what I thought of China. I answer respectfully until I nearly ran out of answers. Finally, I drew the courage to ask what he thought of America. He put in hand to his chin and thought deeply, then said "We think of America as little brother." His reply startled me to a new awakening; China – 2,000 years of history, America, barely 500 documented years have passed. I silently gave thanks that history is not linear. America would not need to follow China's footsteps for all those years. The Party Secretary's thoughtful observation helped awakened me to realize how little I knew of China' history, particularly the origin of people and development of society.

ABSTRACT

Depth

The following research delves into China's philosophies and education system in antiquity and surrounding context, the development and exchange of ideas between the Middle Kingdom, Europe and the West. This research is intended to be of use to teachers in training including study of China in social studies classes, English and Chinese language classes and general educational settings. It is one view of historic events and not meant to be conclusive nor is this a collection of trivia. The intent is to delve into the foundations of modern day China's system of education.

This first section of this essay will explore a chronology of China's societal development. The second section will explore in depth the major schools of Confucianism, Legalism Taoism and Mohist thought. The last section will address the Civil Service Examination (Keju) which ended in 1905 shortly before the end of the last empire. Later essays will address the period of modernization in China's system of education, the basis' of change and contemporary implications for the future; strengths, weaknesses and opportunities for education in America in harmony with contemporary China.

ABSTRACT

Application

Connecting Students in Milwaukee, Wisconsin and Urumqi, Xinjiang China Through A Letter Exchange: What Can Students Tell Us About Closing Educational Achievement Gaps?

The National Education Association Foundation - Action Research Fellowship Project

This research project began in late 2004 at a simple dinner conversation among teacher colleagues at a restaurant in Urumqi, Xinjiang Province of northwest China. Urumqi's population was about 2.1 million people and the Milwaukee area's about 1,753,355 in 2005 according to www.wikipedia.org. As a matter of coincidence Urumqi and Milwaukee are at near equal opposites of longitude and latitude from one another. At that gathering I was asked to find a group of students in America willing to exchange letters with a group at BaYi (Eight-One) Middle School, the U.S. equivalent of 12th grade students. As the idea was presented to me, the effort would be to improve the English language learning of the students at BaYi School. Following my return to Milwaukee an English language teacher at a small diversely populated and urban located, year-around charter school, volunteered his students to participate in the activity. The start was later determined to be the pilot for a larger and longer-lasting project. The school in Urumqi (pronounced Wu-lu-moochi) is large by U.S. standards, privately operated and also located in the central city. Initial goals of the activity were simply put, encourage students to connect, share thoughts and ideas, by exchanging handwritten letters

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BREADTH

THEORIES OF ORGANIZATIONAL AND SOCIAL SYSTEMS

Overview of China's Dynasties

For thousands of years China was a land of kingdoms and empires. Families, clans then tribes of people came together in peace and in war. Empires also expanded by absorption and treaty as people became conquerors and conquered. People of China developed many of sciences, technologies, and philosophies of thought that enabled the rest of the world to develop and expand. To grasp the immensity of China's past it's helpful to begin with an overview of periods of history. The interrelations of all groups and efforts all people of China's history are beyond the scope of this paper. The following is not intended to be a comprehensive look at the history of China. From this overview we'll look at significant people and events contributing to and affecting teaching and learning. We'll also look at the influences of European and Western cultures on China.

Both Asian and Western societies have given priorities in creating historical timelines of China's dynasties. As might be expected, documented viewpoints are matters of perspective. In looking at histories of China's dynasties it's important to note that civilization developed and flourished, people and fought over land and resources simultaneously in various parts of the land; society in China developed through processes of both absorption and assimilation. During periods of time throughout history dynasties united; most notably, the Qin dynasty (256-206 B.C.E.), from where China derives its' name. The Han dynasty (206 B.C.E. – 220 C.E.), within which people

of today hold identity, is considered the first of five major dynasties (Han, Tang, Song, Ming, and Qing).

The Qing dynasty ended in 1911 and the Republic of China was formed a year later. Following the end of civil war in 1949, the Republic of China established itself on island of Taiwan. The People's Republic of China officially governs the mainland to this day.

Developing a Chronology of Events

Chronological order of events is typical to a narrative in the Greek writing style of Plato and Socrates handed down to most Westerners however, it's not likely the people of China knew a writing style other than their own until Western expansion in the later centuries. Western styles of writing lend well to the accumulation of knowledge (who, what, when, where and how) however, accumulation of facts and figures by themselves do not necessarily compliment understanding (why).

An alternative to chronological order is the biographic style of writing. The technique of complimentary viewpoints (*hu chi'en fa*) includes text writings of varying perceptions, forces readers to look at situations and events in the full context, within governments, in people's lives and over generations. The end result hopefully being the understanding 1) history is a moral enterprise, 2) events of the past can be construed in various ways, 3) history is not subject to final interpretation, and 4) some things will never be known (Grant p. 10).

Several examples of contemporary biographic style of writing can be seen in reading Orhan Pamuk's 1998 (2001 in English) book *Benim Adım Kırmızı* (*My Name is Red*), or *Habe* (*The Saddlebag*) by Bahiyyih Nakhjavani (2000), a fiction novel inspired by chapter VII of *The Dawn-Breakers* by Nabil-i-A`zam (1888 and 1932 in partial English). *My Name is Red* and the *Habe* are written in narrative and biographic styles from varying points of view, leaving absolute conclusions up to the narrator and the reader. How biographic writing is presented tells a story of the authors' interest in larger themes, family and community relationships, morality, and common sense (Grant, p.7).

The greatest challenge to having an accurate chronology is reconciling archeological evidence with original source documents. In examining China's development, it has been debated which came first, tribal hunter-gatherers or urbanization. Most sociologists, anthropologists, archeologists and historians agree society in China developed from small family-centered nomadic hunter-gathering bands, which later on connected together into tribes. Networks of inter-related agrarian clans and sub-clans based on lineage later formed. Sophistication of organization and populations continued to expand in size and inter-connectivity into cities and what we now call nation/states.

From the Earliest People to Western Expansion

The earliest indications of people (*Homo erectus*) living in China date back more than a million years. Stone tools found in northern China in the Nihewan Basin, west of

present-day Beijing, date back 1.36 million years (Zhu & Hoffman, et. al., 2001). The earliest recorded controlled use of fire dating back 1.27 million years was uncovered in the nearby Xihoudou relic site. The area known as Zhoukoudian (Choukoutien) is where the Peking Man (Beijing Man) was found during 1923-27 excavations. Xihoudou is located along the Yellow River and Qinling Mountains in the border areas of Shaanxi, Shanxi and Henan provinces. The Qinling Mountains are traditionally considered the dividing line between North and South China.

China's westward control did not take place until more relatively recent times. Xinjiang Uyghur Autonomous Region in China's northwest followed a succession of having changed hands from Mongol, Persian, Russian, British to Chinese control beginning as far back as 246 B.C.E. (Dickens, 1990, p.2). The first records of China's influence on the Korean peninsula appear to have originated around 190 B.C.E. The earliest written Chinese documents surface in Japan from 57 and 107 C.E. China took full control of Tibet over a course time from 1911 to 1950. Tibet and Xinjiang are now governed as two of the four autonomous regions within China. Taiwan emerged as a protectorate of China following World War II.

The Beginning of Dynasties

The Xia dynasty (2070–1600 B.C.E.) also known as Erlitou culture, the first quasi-legendary dynasty centered in Eastern and Central China is considered by many to be a mixture of truth and legend. The Xia dynasty, remains of which were first found

in Yanshi, Henan province and later in Shanxi province is said to have been founded by Yu, the first of 17 rulers.

According to Chinese mythology stories of the earliest deities of history are found in many of the cultural groups of today's China. The story of Nüwa is possibly the longest lasting. Known for many roles Nüwa encompasses concepts of creator, wife or sister and restorer of people following a great flood-like catastrophe along the Yellow River. Among the Mieu people Phan Ku (*Pangu*) separated the heavens from earth, created the stars and planets, divided the four seas from the land, carved mountains and valleys (Hamilton, p. 20), and separated humans from insects. In Taoist society Yu Huang, The Pure August Jade Emperor, rose from mortal to become the ruler of all the heaven.

By mid-2800 B.C.E., Three Sovereigns are credited with having invented the basic tools of survival. Sui Ren taught people the use of fire. Fu Xi taught fishing, trapping and writing Shen Nong, said to be a close relative of the Yellow Emperor, taught agriculture and the medicinal use of herbs. Their legends are as common among people of China as stories of people in Christian and Islamic beliefs.

Legends and Legacies of Earliest Record

The Yellow Emperor (Huángdì) is said to be the progenitor of all Han Chinese. One of the legendary Five Emperors, it was written in the *Shiji* by historian Sima Qian

(145 B.C.E. - 86 B.C.E.) that the Yellow Emperor reigned from 2697 BC to 2598 BC. He emerged as a chief deity of Taoism during the Han Dynasty (202 BC-220 AD).

Legend has it that the Yellow Emperor invented a magical compass during a battle against Chi You who used a great fog to obscure his enemy's sight. Thanks to the compass which shaped as a chariot, the Yellow Emperor found Chi You's army and defeated him. In legend, Ling Lun, the mythical founder of music, gave Huángdì flutes tuned to the sounds of birds. Huángdì in turn fashioned bells to the tune of the flutes.

By the time of the Shang dynasty society long evolved from the levels of village, a setting where people gathered and lived, everyone having knowledge of everyone else's daily life, needs and wants, likes and dislikes, personalities, to a highly developed society including a king, local governors, nobles, and the masses, the majority of which engaged in agriculture.

We can assume from the artifacts and volumes of archeological research, civilization in China progressed through stages of development, from migrating hunter-gathers to agrarian-based dwelling. Each group developed its' own tools for survival, items for comfort, and collective ideology. It's believed that toward the end of the Xia dynasty bronze became of use in ceremonial weapons and tools however no text has been found for verification.

Until excavations during the 20th century uncovered evidence of the Xia Dynasty, the Shang Dynasty was the first known, credited with developing the use of bronze. The Shang was a time of warrior kings ruling land now known as Henan province. Dates for its founding vary; traditionally the Shang dynasty's rule was said to have spanned 1766 – 1122 B.C.E., but more recently the range is given as c. 1600 – 1046 B.C.E...

The people of the Shang dynasty, being agrarian dependant, are credited with having developed a 12-month, 360-day calendar with intercalary months added to correlate the cycles of the sun and moon. This traditional calendar is used today however most people rely on the Gregorian calendar for business and day-to-day activities. Surviving artifacts from the period include musical instruments, elegantly crafted bronze vessels, pottery for ceremonial and daily use, jade and ivory ornaments. Discovery of evidence of a system of currency using cowrie shells, show the level of sophistication in production and trade. Most significantly to the documenting of history the Chinese system of writing began to develop. Numerous records and ceremonial inscriptions survive.

Oracle Bones and Chinese Writing

The world's earliest known writing has found in the area known as Mesopotamia dating back to 3300 B.C.E. Hieroglyphics appeared in the Indus Valley of Egypt around 3000 B.C.E. In the 1899 discovery of odd shaped bones with inscriptions carved on them led to our understanding of Oracle Bones.

"Legend has it, a Chinese man suffering from malaria acquired a turtle shell, which, when pulverized, made a traditional remedy. But before the shell was ground up, someone noticed it was engraved with inscriptions — more than 3,000 years old."

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During the later part of the Shang Dynasty, Diviners in the service of nobles would ask questions of the gods, heat cattle bones, usually the scapulae or turtle shells with a hot metal rod. The heat would cause the bones to crack and from the cracks the future would be told. Both the question and answer would then be inscribed on each bone. Usual questions concerned welfare of certain family members, weather, warfare or conditions for farming. Since discovery of the first bones over 200,000 specimens have been collected as examples of China's earliest writing.

King Di Xin (Zhou Xin), the last of the Shang rulers is said to have been a cruel self-indulgent monarch, whose subjugation of farmers and nobles, and highly refined methods of torture, quickly led to collapse of the empire. Despite significant developments in culture, China as a whole was still very much a feudal empire divided by and ruled over by competing warlords. The following Zhou Dynasty marks a transition toward unification of the nation under one ruler. When the Duke of Zhou overthrew the last ruler he needed a focus to convince the nobles of their right to rule. He proclaimed his rights were a "Mandate from Heaven" and that as long people acted responsibly, pleasing the gods, the ruling family would not be replaced.

Zhou Dynasty and the Great Philosophers

The Zhou Dynasty (1046 – 256 B.C.E.) marks a significant transition toward China's development and unification. Zhou is divided into two periods, the period from 1046-771 B.C.E. is known as the Western Zhou; the period from 771 BC on is called the Eastern Zhou. The Eastern Zhou Dynasty period is further divided into the Spring and Autumn period (770 – 476) and the Warring States period (475 – 221). At the time of the Spring and Autumn period, China was divided into 100 protectorate feudal states, by the time of the Warring States period the number was reduced to seven. Those states that disappeared were absorbed into the Qi, Chu, Yan, Han, Zhou, Wei and Qin empires. State by state the Qin subjugated the others.

Within the apparent chaos of the Zhou period great cultural development took place. Functional and artistic pottery and bronze work expanded on the traditions of the earlier Shang dynasty, as did work in jade and lacquer for finishing and preserving wood. Discovery of the uses of iron enabled invention of ox-drawn plows, expanding use of land and production of food. Large-scale irrigation projects were instituted. Chariots for efficiency and effectiveness in making war, crossbows, and horseback riding were introduced. The system of writing was further refined.

This era was known as the “Golden Age” in China, a period of war and civil strife and one that has influenced the philosophic political and social thinking of people until this day. The dynasty envisioned by the regional lords and rulers required literate

scholars capable of building a society and common culture. The great Chinese philosophers of antiquity lived and taught during the Zhou Dynasties, including Confucius (551-479 B.C.E.), Mozi (Mo Tzu, later known as Micius, ca. 470 B.C.E.–ca. 390 B.C.E.), Mencius (372 – 289 B.C.E.), Xunzi (Hsün Tzu, ca. 310–238 B.C.E.), Zhuangzi (370 to 301 B.C.E.), Hanfeizi (Han Fei, also Han Feizi, (ca. 280–233 B.C.E), Laozi (Lao Tzu, whose life span is a matter of question) and Zhaungzi (369-286 B.C.E.). Collectively, their philosophies formed what is referred to as the “Hundred Schools of Thought and their Exponents.” From their teaching and writings four major complimentary and competing philosophies emerged.

China’s First Unification

The Qin Dynasty (221 – 207 B.C.E.) established the first of the great Chinese empires which lasted until 1912. The tomb of the first powerful emperor Qinshihuang, near X’ian, stands as testament to his kingdom’s grandeur. The tomb includes thousands of life-sized terra-cotta warriors symbolizing the power of his rule. The year 221 B.C.E. is the year Qinshihuang adopted the Legalist policies as outlined by Han Feiz (ca. 280–233 BCE) and Li Si (d. 208 B.C.E.). He solidified his rule by centralizing governance of the states, massing wealth and codifying the language and law to impose strict penalties for disloyalty. Penalties for infractions included “hard labor, physical mutilation, banishment, slavery, or death” (Ebrey, p. 46). Castration was often a method of retribution for transgressions.

Building of what was to become the Great Wall began prior to Qinshihuang's rule over the conquered states. Connecting the forty-four outposts constructed along the northern border by the Qin Dynasty prior to unification of the states, became the task of slaves, people who spoke out against government rule. In his book "Shadow of the Silk Road" Colin Thubron (2006), the so-called dean of British travel writers speculates, the Great Wall was not built so much to keep out invaders. Rather, it was constructed to keep people within the boundary of civilization. Those who lived outside The Great Wall were considered barbarians.

To prevent rebellion Qinshihuang ordered the burning of books contrary to Legalist thinking and those scholars who discussed his arrogance, 460 in all, were buried alive. Those events became known as 'To Burn the Books and Bury the Scholars Alive'.

The Official Scholarly Recorders

Two authors should be credited in the nature of writing history with creating the legacy of the Qin Dynasty and scholarship in China as it is known today. Ssu-ma T'an (Sima T'an, (birth date unknown - 110 B.C.E.) and Ssu-ma Chi'en (Sima Qian, ca. 145 - 86 B.C.E.) These father and son authors lived during the Western Han Dynasty. Ssu-ma Che'n' great passion was to document what he saw, read and heard, perhaps due to a Confucius mandate to complete his father's work. Ssu-ma T'an was himself a follower of Huang-Lao, an early Han form of Daoism (Taoism).

Ssu-ma Chi'en was a Prefect of the Grand Scribes of the Han Dynasty and held the post of Grand Astronomer. His writing, Records of the Grand Historian became the first of the Books of the Twenty-Four histories spanning events from 3,000 B.C.E. to the 17th century. The Records of the Grand Historian presents a point of view covering the first five dynasties (more than 2,000 years) as five overlapping periods in sometimes contradicting accounts creating not only historical accounts but a writing style still used today. Ssu-ma Ch'en attempted to present history with accuracy, including not only the nobles of the time but common people as well (Grant, p.1).

At the time education centered on the six arts: propriety, music, archery, chariot driving, writing and mathematics. Of the literature that has survived, according to T'an, the major philosophies of the day recognized as the "Hundred Schools of Thought." Debatably, one of the most enduring legacies of the Hundred Schools of Thought included the teachings of Confucius (Kongzi). Confucius was considered the first public school teacher in China, breaking the monopoly of private schools under control of the emperor. He is said to have taught nearly 3,000 students. During his lifetime, although he traveled extensively throughout kingdoms he never reached a level of prominence among rulers. His followers formed the Literati (Ju chia).

Confucius: The "First Teacher"

Although most of Confucius' work was destroyed during the Qin Dynasty, enough survived to piece together the essence of meaning and detail to form a picture of his

work. He is credited with having written or edited the Five Classics texts: “Book of Changes” (*I Ching*), “Classic of Odes” (poetry and the arts), “Classic of History” (*Shi*), “Classic of Rites” (social propriety); The “Spring and Autumn Annals” a record of the state of Lu, Confucius’ home State, is the only book he specifically claims to have written. The “Analects” is a collection of conversations Confucius is said to have had with rulers of the time.

He is credited with establishing the content and methods of teaching, and the concept of how people should relate to one another. Confucius taught the concept of “filial piety,” the hierarchy of relationships from the national level to the household. Government is to have a role in making the lives of people better and absolute ethical values exist. The order is: allegiance and respect between king-minister, father-son, husband-wife, older brother-younger brother and, friend-friend. The husband and wife relationship is the only one which crosses genders. Confucius maintained that a ruler must be virtuous and strive to better peoples’ lives. Civilization is to be valued and humans are more important than nature. According to Confucius the so-called “superior man” did not exist.

Within the Five Relationships, Confucius defined Five Virtues: Benevolence (generosity), Righteousness (doing the right things), Propriety (behaving correctly in society), Knowledge (learning) and Sincerity (genuineness). The universal “Golden

Rule" or (in the negative) "Silver Rule" as it is sometimes called, is attributed to Confucius. "What you do not like done to you, do not do to others."

The Legalist School of Thought

Among the scholars who developed and refined Confucius' philosophies is Mencius (Mengzi, 371-289 B.C.E.) who preached a humanist point of view that men are by nature good. Mencius made clear that rulers empowered to rule responsibly through the "Mandate from Heaven." Diametrically opposed to Mencius, Xunzi (c. 300-237 B.C.E.) viewed mankind as inherently evil and viewed heaven as merely the natural world. Xunzi's pragmatic inclinations were soon adapted into the Legalist School of Thought (Fa chia) and by the Qin Dynasty as a method of grasping and maintaining control of the population. According to Xunzi human desires are innate at birth and virtue is obtained through education. Later, during the Song Dynasty (960—1279 C.E.) a resurgence of Confucius' thoughts fueled the Neo-Confucius Movement.

Legalism lent well to controlling the largely uneducated population by the feudal hierarchy of princes, lords and kings. The country was still widely divided into territories and as the kingdoms grew through the collapse and overtaking of smaller fiefdoms, a strong centralized government was needed. The Legalists were known to extol and reward virtue of social propriety and punish vice. Legalism and Confucianism evolved to form a system of control and protections during the Han Dynasty that would direct the central government of China through the end of all dynasties in the early 19th century.

Taoism: School of the Way and its Power

School of the Way and its Power (Tao-Te chia, Daoism or Taoism) is one of the longest lasting philosophies. Daoism should not be confused with the Daohist religion which along with Buddhism made large gains in participation following the fall of the Han Dynasty in 220 C.E. The philosophy of Taoism is attributed to Lao Zi (c. 6-4th century B.C.E.), or the “Old Master,” author of the classic *The Way to Virtues* (*Dao de Jing*), is said to pre-date Confucius and, Zhuang Zi (368-286 B.C.E.) the more contemporary principle proponent of the school to thought. Taoism became successful largely due to the violence and corruption of the Warring States period.

China being heavily dependant on agriculture, success was built on studying and understanding the changing of seasons and the movement of planets to predict changes. In his *History of the Former Han Dynasty* (chapter 56) quotes Tsou Yeu (an early developer of the philosophy) as having said, “The great source of Tao derives from Heaven; Heaven does not change, nor does the *Tao*.” Man models himself after earth. Earth models itself after heaven. Heaven models itself after Tao (Pamona College).

Followers sought a path of nature that brought inner peace and tranquility to their lives. Taoism maintains the ruler rules through the “Mandate from Heaven,” which justified imperial reign of Tung Chung-shu.

The Yin-Yang School

Yin-Yang chia or Yin-Yang School was made up of a group titled cosmologist.

Proponents of Yin-Yang philosophy saw the world in opposites.

Characteristics of Yang

Light
Hot
Male
Negative

Characteristics of Yin

Dark
Cold
Female
Positive

Yin-Yang is said to date back to the time of the Yellow Emperor (Huángdì). The Yellow Emperor in Classic of Medicine said: "The principle of Yin and Yang is the foundation of the entire universe. It underlies everything in creation. It brings about the development of parenthood; it is the root and source of life and death it is found with the temples of the gods In order to treat and cure diseases one must search for their origins."

"Heaven was created by the concentration of Yang, the force of light; earth was created by the concentration of Yin, the forces of darkness. Yang stands for peace and serenity; Yin stands for confusion and turmoil. Yang stands for destruction; Yin stands for conservation. Yang brings about disintegration; Yin gives shape to things...."

"Nature has four seasons and five elements. To grant long life, these seasons and elements must store up the power of creation in cold, heat, dryness, moisture, and wind. Man has five viscera in which these five climates are transformed into joy, anger, sympathy, grief, and fear (Ebrey, pp. 77-79).

The School of Mohism

The School of Mo, Mohism or Moism (Mo-Chia) was founded by followers of Mizo (Mo-di or Mo Tzu, c. 479-381 B.C.E.). In origin the philosophy developed as Guardians of the Temple and thus universal love stood as a basis of principle. Mo Tzu was a major opponent to Confucius. Objections to Confucianists centered on four principles: 1) Confucianists do not believe in god or the spirits which, having the affect, displeased god and the spirits. 2) Confucianists insist on elaborate practices of honoring the deceased with three years of mourning which drains the energy and wealth of the family. 3) Confucianists practice music and ritual which leads to wastes. 4) Confucianists are lazy due to the belief in predetermination; their fates are sealed so there is little can be one to further ones' self. It should be noted that "honoring" the deceased stands in contrast to "worshiping" departed spirits.

There was agreement in part with Confucius' beliefs in human-heartedness (*jen*) and righteousness (*yi*). Mo Tzu, however did not place universal love on a hierarchy as did Confucius. Mo and his followers agreed with filial piety through its' five levels although stated one should love themselves, parents and friends equally without discrimination. Mohism followed practices of absolutes, totalitarian rules applied in that there could be only one standard of right and wrong Governance was mandated from heaven to the ruler and everyone must follow that standard.

The School of Names or Logicians

The “Hundred Schools of Thought” according to Ssu-ma T'an including the School of Names or Logicians (Minjgia or Ming Chia) grew out of Mohism. Members of the School of Names were often referred to as *pien che*; debaters, disputers or arguers. Conversations were frequently lengthy and detailed examinations of minutia and paradoxes, which in turn made conclusions difficult to understand let alone refute. In course debaters became lawyers and advocates of the courts.

The schools' founding is attributed to four philosophers two of whom, Huan T'uan and Teng His, we know little about. Teng is known to have been a famous lawyer, one of the first in history and as such contributed little actual philosophy to the school. The third person connected to the founding of the school is Hui Shih (350-260 B.C.E.). Understanding paradoxes in relationships were his specialty. He is quoted in the book *Chuang-tzu* as having said, “The greatest has nothing beyond itself, and is called the Great One. The smallest has nothing within itself and is known as the Small One. If we call a thing greater than something else then there is nothing in the world that is not great. If we call a thing small because it is smaller than something else, then there is nothing in the world that is not small.” The terms “greatest” and “smallest” were considered absolute constants (Fung, pp 83-85).

The Four Schools Added by Liu Hsin

These first six schools were not the only to develop during this period. The final of six original list of schools expanded to ten, including those of T'an, defined by Liu

Hsin (ca. 46 B.C.E – C.E. 23). From the text not destroyed during the Burning of Books and Burying of Scholars we know the other schools were:

1. The School of Agriculture (*Nongjia*) promoted the study and development of techniques of farming. Society was heavily dependant on agriculture to the extent most of the population was engaged in some aspect of farming. The more educated and scholarly-minded tended to be landowners.
2. The School of Diplomacy or School of Vertical and Horizontal Alliances (*Zonghengjia*) focused on matters of diplomacy in politics and included public speakers and strategists.
3. The Miscellaneous School (*Zajia*) members worked toward promoting harmony among the schools by promoting complimentary and similar interests and deferring opposing views.
4. The School of “Minor Talks” (*Xiaoshuojia*) followers collected the words and ideas of non-famous people, commoners whose words were gathered by government appointed officials.

The School of the Military (*Bingjia*) is not officially listed as one of the ten however leaders of the school were influential in discussion of warfare and strategy.

We know these schools, particularly Confucianism and Legalism as having the greatest and longest influence on Chinese culture. The two expanded and refined to influence development of government and permeate cultures in Korea, Japan, Vietnam and the surrounding Asia. Confucianism made way into European culture through the translations of Jesuit scholars. Among early European missionaries Fathers Matteo Ricci and Prospero Intorcetta were stationed in China during the late 1600's are known for translating the works of Confucius. In more contemporary times cross-cultural influence on the China and United States education systems took place through visits to China by John Dewey during 1919-1921 and Bertrand Russell during 1921-1922.

DEPTH

CURRENT RESEARCH IN ORGANIZATIONAL AND SOCIAL SYSTEMS

The Civil Service Examination System

The Civil Service Examination (*Keju*) should not be confused with China's present day National College Entrance Examination (*Gaokao*), or with the "Cadre System" of ranking Party leaders, civil servants in administrative institutions, public organizations and (in a separate category) military leaders. The Cadre System, borrowed from Russia during the 1950's, was also loosely based on *Keju*. Prior to major reforms beginning in 1960's and continuing through the 70's, 80's hereditary transmission of jobs was common in both rural and urban areas (*Encyclopedia of Nations- Examinations, Hereditary Transmission of Jobs, and Connections*).

Gaokao began in the 1930's and continued through the founding of the People's Republic of China. The *Gaokao* was suspended for a ten year period during the Cultural Revolution in 1966 and Mao Zedong's "Down to the Countryside Movement (literally "Up to the mountains and down to the villages")." There are lessons to be learned from the *Keju* system relating to use of the *Gaokao*, inherent problems that develop as direct and indirect consequence of "high stakes testing" (Hoi & Lan, 2006).

The *Keju* has been used as a model for systems in other countries: India, by the East India Company; followed by England in 1853; and, the United States in 1883 at the federal level with the Pendleton Civil Service Reform Act. It is said, the Pendleton Act was a response to the assassination of President James Garfield by a disgruntled office

worker candidate. France, Germany, Ireland and Brazil have similar meritocracy examinations although the definitions of civil servants, political and military posts vary.

The foundations for the *Keju* merit system based on Confucian and Legalist philosophies were laid during the Qin Dynasty in 221 C.E. and ended in 1905. The *Keju*'s use spanned at total of 1,298 years (Fung, p. 191). "In 136 B.C.E. during the reign of Emperor Wudi (156 BC - 87 BC), the government introduced a system which was named 'taixue'. Usually the students were provided with a free diet and mainly studied the classical Confucian books. Following examinations, those with good marks would directly be given official titles" (*Ancient Education in China*). The "Nine Rank System" for appointing administrators officially formed during Han rule (206 B.C.E. - 220 C.E.) and further solidified during the Tang Dynasty (618-907 C.E.).

The Nine Rank System's effectiveness waned during the Three Kingdoms (222-263 C.E.) and the Southern and Northern Dynasties (420-589 C.E.) when appointments to positions were made based on aristocratic recommendation. Chen Qun, a court official appointed by Cao Cao, the powerful warlord of the Kingdom of Wei, one of the three kingdoms competing for control, standardized the examination intricacies. Scholars who wished to enter into civil service were tested on their knowledge of the five Confucian classics as measures of character, academic knowledge and interpretive skills to benefit governance in matters of civil and military affairs, water conservation and agriculture-dependant lunar-based calendar keeping.

To master the imperial examination during the Ming and Qing Dynasties contestants had to learn the “eight-legged essay” a style of writing prose parallels, based on interpretation of the classics. The style was named so not due to it resembling a spider but because it was divided into eight sections. The eight “legs” or sections were: Opening, Amplification, Preliminary exposition, Initial argument, Central argument, Latter argument, Final argument, Conclusion.

Exams were held every two years at the local district-prefectural level. If an examinee passed that level he was awarded the title “budding scholar” and could test at the provincial level. Provincial examinations were given every three years. The title “elevated scholar” was inferred on those who passed. The third exam was given in two parts, metropolitan exam and palace exam. Those who passed the metropolitan exam were given the title “tributary or presented scholar” and those who passed the palace exam, given the title “advanced scholar.”

“Both the district and the palace exams were administered and completed in a single day. The provincial and metropolitan exams, however, took place over 9 days and nights, and candidates were forced to remain in prisonlike examination compounds called *gongyuans*.” (Suen & Lan, p.4). Candidates who passed the highest exam conducted by the Board of Rites had earned promising futures as officials of the court.

"Scholars who held the three highest positions were known as "Entered Scholar" (1st place), "Proclamation Eye" (2nd place) and "Flower Visitation" (3rd place). The candidates with lower grades were called "Han Lin" or "Forest of Pencils." A first place winner was highly esteemed and could marry royalty or become a viceroy." (Riley, 2005).

The Legend Surrounding the Exam

As throughout history the dragon has symbolized power and control. Candidates who successfully completed the final exams were said to "step though the dragon's door." The gate literally referred to the entrance of the civil service exam building and to the transformation of the carp leaping over the gate to become a dragon. The story origin began somewhere on the Yellow River.

One often sees in Chinese art a man riding the head of a dragon among the clouds and paintings of a carp in swirling water struggling to leap free to the turbulence. The legend of the carp, looking up from his home on the Yellow River, saw the top of a mountain and desired to reach it represents the scholarly struggling with the imperial examinations. "Mounting the cloudy ladder" represented passing the final examinations. If one enters the dragon-gate winners became known as Chang Yuen and the metaphorically rode the dragon's head.

Opportunity for All – The Ten Laments

The system was open to anyone who wished to take the exams however those who did were more often from the wealthy who owned property and could afford tutors. Reflecting on the disparities between rich and poor, Imre Galambos provides us with this translation of the “*Ten Laments*” written by Zhang Xianwu, Court Attendant Grand Master, native of Yanping. In the 13th century encyclopedia *Shilin Guangji*, Xianwu writes:

In ancient times, people were poor and could not support themselves. They carried the classics with them while hoeing, or recited the books while hauling firewood. Today, people eat plenty, dress warmly, and have abundant free time. This is the first lament.

In ancient times, people did not feel it too far to come from a thousand li carrying their books on their back, looking for a teacher. Today, people have worthy fathers and elder brothers to teach them and yet they do not listen to those. Or they have a worthy teacher in the village and yet they do not know of his vicinity. This is the second lament.

In ancient times, people copied manuscripts themselves, day into the night, and were constantly suffering from the lack books. Today, people have ready-made printed books and they store ten thousand fascicles piled up without ever reading them. This is the third lament.

In ancient times, people spent three years learning a single classic. They were thirty by the time they've established themselves in the five classics. Since they were children, their only goal was to study. Today, people have books at early age but don't read them. Meanwhile, the days and months are flashing by. This is the fourth lament.

In ancient times, people read by gathering fireflies or under the light reflected from snow. Today, people can open up their scrolls near the light of the lantern, but they just happily engage themselves in pointless talk, and amuse themselves by playing chess. This is the fifth lament.

There have been people who could not see the sun and the moon, who could not hear the sound of thunder. Students of our age are have clear eyesight and acute hearing, they all receive the instructions of wisdom. Yet, because they do not study, they know not where they going and they disregard proper conduct

and the rituals. Truly, they are nearly the same as being deaf and blind. This is the sixth lament.

When a man has a body, he has a register, when he has a register, he has duties. The students of our age have their parents to work for them or because of their family's long-standing merits are exempt from service. They have books but do not read them, being the same as the people outside the gates and on the fields. This is the seventh lament.

People used to suffer because of their heritage, never hearing the sayings of the Book of Poetry and the Books of Rites, they either became farmers and gardeners or artisans and merchants. Today, people are born into Confucianist families and start to carry on their father's profession from an early age. They have books but do not read them, they simply continue their ancestors' venture. This is how far they go before they crash. This is the eighth lament.

People used to suffer because there was no place they could retreat to and cultivate themselves. Today there are academies and local schools where they can pursue teachers. So they put on the Confucianist tall hat and wide clothes and parade around happily calling themselves "scholars". But in reality, they do not know a single classic, cannot compose a single poem; they are a disgrace to the sages of the past. This is the ninth lament.

There used to be the great ties between the lord and his minister, between the father and his son, there used to be the great conducts of loyalty and filial piety, of benevolence and propriety. The students of our age do not study and practice, so the great ties and the great conducts are used to sweep the floor. Yang Xiong said, "If a man does not study, even though he has no worries but he won't he be like the birds?" This is the tenth lament.

**APPLICATION
PROFESSIONAL PRACTICE
AND ORGANIZATIONAL AND SOCIAL SYSTEMS**

Introduction

Global education literature indicates that, in part, the achievement gap is impacted by students' narrow and naïve perceptions of and experiences within a global society that is both diverse, and multicultural. This study is designed to facilitate a letter writing exchange between students in Milwaukee and in Northwest China.

This research project will focus on students' perceptions and learning embedded in English writing within a cross-cultural letter exchange. The target audience for the study is teachers and teacher educators.

Two classroom teachers and approximately 45 students at Milwaukee School of Languages and El Puente High School, Milwaukee will be involved in the project. Approximately 55 students in Urumqi, Xinjiang, China will also participate.

At the beginning of the study students will be given a presentation of travels to Northwest China by this researcher. The presentation will include PowerPoint photos and descriptions of life in Northwest China, communities and schools. Students will be provided the format to be used for the letters and a list of possible suggestions of topics for writing. Letters written by the students at each of the schools will be collected by the teachers, photocopied and mailed by parcel post.

Study Design

Before turning students loose to begin writing the Milwaukee class was presented a brief discussion and PowerPoint photo show of Xinjiang's society, make up of diverse cultures, student norms and values, local and national government education goals and policies. Students in Urumqi were sent photos in PowerPoint, local magazines newsprint showing the culture of Milwaukee. All the students involved were given four specific topics to consider while writing their letters. Letters exchanged by students were to be examined for perceptions of preparation for post high school transition. The hope was students would possibly provide teachers ideas for developing or modifying of lessons and curriculum.

1. What are your plans for after high school (called middle school in China)? College? Work? Please explain.
2. What are your "long term" career goals?
3. Who are your mentors to help you make decision? Please describe them, and what it their advice? What kind of support or encouragement have they given you?
4. What is your inspiration for the goals you have set? School instruction, people, events, causes (Cure cancer. Save the forests. Build better highways.).

Students were asked to handwrite their letters versus computer type in an effort to raise levels of awareness of the importance of clear writing in communication. Due primarily to the year-around semester schedule of the Milwaukee school and intensive studying

required for pre-graduation testing in the China school two letters and responses were exchanged. The study results which are combined along with those of the year-long project that follows. Due to a disproportionate number of students at the schools some confusion over who was writing who cropped up in both the pilot and year long activities. The average classroom sizes in Urumqi were around 55 students and 18 in Milwaukee. Students in each of the schools took the initiative on suggestion to collaborate on writing some of the letters in small groups.

At the start of the 2006-07 school years I approached Dr. Grace Thomsen, school Principal and Suzanne Loosen, senior AP English teacher at Milwaukee School of Languages, with a lesson plan and the idea of involving students in writing a group of senior students at BaYi Middle School. For LiXia, the English language teacher, this began the second semester of involvement in the letter writing exchange. In March of 2006, the project came under oversight of the Milwaukee Partnership Alliance and formally became an action research study to help address Milwaukee's Achievement Gaps. The goal "What can students tell us about closing educational Achievement Gaps?" came into the central focus.

Formal school, District and parent permissions were obtained and the following week students were provided the same introduction to northwest China presentation given students in the pilot activity. The list of four suggestions for topic writing expanded to sixteen:

1. Who are you? Tell me your name and a little about yourself.
2. What should a student from China know about Milwaukee? Any points of interest?
3. What subjects are you studying at your school? What is your favorite class?
4. What are your plans after high school? College? Work? Please explain.
5. What are your long term career goals?
6. Who are the mentors to help you make decisions? Please describe them, and what is their advice? What kinds of support or encouragement have they given you?
7. What is your inspiration for the goals you have set? For example, you want to do well in school to eventually become a doctor and help them find a cure for cancer.
8. Is there a great deal of nationalism or national pride in China?
9. What positive changes have the Chinese government made?
10. What are some issues that China still must tackle?
11. What is the education system like in China?
12. How has China's "one child policy" affected people's lives? Adults? Children?
13. What sort of lifestyle do the Chinese people look forward to living?
14. What is China doing to promote literacy among its people? What is Pinyin?
15. Does China have an arranged marriage system?

The exchange of letters began shortly after and continued throughout the first and second school semesters. At about mid-year a second class of students at Urumqi School of Adult Education, under the leadership of LiHui, began writing letters and Sherry Pelgin at Milwaukee School of Languages got her students involved. An exact count was not recorded however in total of approximately 100 students in China exchanged 8-10 letters and responses with over 40 students in Milwaukee. Perhaps students could have exchanged more letters however differences in vacations, school breaks and holidays did not always overlap and the lengths of time necessary for mail to arrive caused delays.

To solicit feedback from conducting this study and examining results presentations were given at the World Association of International Studies (WAIS) 2007 conference, Global Educators: Best Practices/Wisconsin Association of Independent Colleges 2007 conference and Wisconsin Association for the Social Studies 2008 conference. The project was also presented to the school and local community by Ms's. Loosen and Pelgin at the Milwaukee School of Languages "Festival of Nations" in April of this year.

Limitations of the Study

Results of content analyzing the letters exchanged between students can only be generalized within this particular group due to the limited number of select students and schools involved; the complexity of variables in comparing and contrasting school systems of education, historically embedded cultural norms and values. Above all limitations exist in drawing specific conclusions due interpretation of exact meanings of

words, sentences and phrases, used in the letters. Students in America wrote in English, their first language, whereas students in China wrote in English as a second language. Despite the students being required to hand write their letters, teachers allowed themselves permission to communicate through e-mail message.

Results of the study will be presented to the teachers and administrators of the schools involved. A draft copy will be sent to the District office for approval and the final product submitted to the Milwaukee Partnership Alliance for possible future publication. A publisher has not been determined at this time.

References and Resources as they Apply to the Study

This cross-cultural project directly relates to the following suggestions listed in International Recommendations – Global Literacy for Wisconsin (2006) guidelines by the International Education Council, published by the Wisconsin Department of Public Instruction:

- Develop global curricula and connections across the PK-16 curriculum.
- Create in-state cultural exchanges for students.
- Demonstrate to elementary teachers the need for basic education in global literacy
- Promote international content for teacher license renewal.

Possible Actions:

- Encourage PK-12 teachers and pre-service teachers to consider world languages, global studies, international travel, and international curriculum development options in their Professional Development Plans and portfolios.

- Expand elementary teacher support of world language learning.
- Showcase elementary materials focusing on mathematics, reading, and social studies in a second language and promote its importance for making cognitive connections to close the achievement gap of Wisconsin's poorest and minority students.

Using a “student-centered” approach to education the Research Questions are:

- How can students begin to close the achievement gap?
- What are the most important issues to students?
- What are student perceptions and misperceptions of one another, and each others' cultures and societies as expressed in the letter content?
- What are teacher perceptions and misperceptions of student academic interests and concerns? What are student perceptions and misperceptions of each others' culture and society, individual and family values, identified through content analysis of the letters exchanged?

This study will also include a literature review, history of education in China, perspectives of the current state of education, challenges and opportunities, and visions for the future.

It's' anticipated this project will be completed by the end of the current school year.

Assessment tools:

Formative Assessment for students: Ongoing classroom assessments of letter contents, including student perceptions of the letters, and writing mechanics. A rubric will be used for grading. (See attached rubric).

Summative Assessment for students: Students will give oral presentations of knowledge exchanged and impressions of the experience. Students will be asked to write their opinions of the writing process, what they have learned about China from the project and what they hope to learn in the future.

Content Analysis will be used to assess the letters written by the Milwaukee and China students. Categories for organizing data will be chosen after the initial read of the letters to determine what major patterns are emerging from the data. From that analysis it may be possible to identify student academic and social interests, individual, family and community values, as well as their perceptions of each others' country.

Teacher Narrative Evaluation - Teachers will be asked to evaluate the value of the letter exchange as it applies to the class curriculum.

Teacher and Student Interviews - A small sample of teachers and students will be interviewed to further describe what teachers and students learned from the global letter exchange. Interviews will be developed after the content analysis so that interview questions reflect the categories identified.

Practical Implications:

This project has implications for students in General and Special Education, teachers studying to become licensed and practiced educators in developing curriculum and improving classroom skills.

International exchange with students in Northwestern China for helping to understand and address Milwaukee's Achievement Gap, was determined appropriate for several reasons. From the study "Education in China: Lessons for U.S. Educators" (9/2005) by the Asia Society Business Roundtable, Council of Chief State School Officers:

China is indisputably on the rise. In 1949, China was a very poor country—agrarian, poverty stricken, illiterate, and closed off from ideas from the outside world. Since the implementation of its Open Door policy and shift toward market economy began in the mid-1970s, China's economic growth has been astonishing. Between 1990 and 2004 China's economy grew an average rate of 10 percent per year, three times the world average, and in recent years 2001-

2004) China has accounted for one-third global economic growth. Some 170 million people have been lifted out of poverty.¹

With 367 million people below the age of 18, China runs the world's largest educational system, serving 20 percent of the world's students with only 2 percent of the world's educational resources.

With over 70% of its population engaged in agriculture, China's acknowledges rural-urban and majority-minority population education gaps and is effectively addressing the issues.

From the results of this empirical study:

Fewer than 300 articles that discuss the psychological experiences of Chinese Americans were published over the past 30 years. By using the preceding criteria (sic.), 11 articles were thoroughly reviewed. No research-based study was published after 2000.

Letter Writing Lesson Plan

Friendly Letter Instructions

Imagine that you will be hosting an exchange student from China at your school.

Based on the information you have gathered about China, write a letter introducing yourself and your school. Then describe to your exchange student how life at your school might be different from the life he or she leads in China. Make sure to address academics, sports, and social life in your letter.

1. Who are you? Tell me your name and a little about yourself.
2. What should a student from China know about Milwaukee? Any points of interest?
3. What subjects are you studying at your school? What is your favorite class?
4. What are your plans after high school? College? Work? Please explain.
5. What are your long term career goals?
6. Who are the mentors to help you make decisions? Please describe them, and what is their advice? What kinds of support or encouragement have they given you?
7. What is your inspiration for the goals you have set? For example, you want to do well in school to eventually become a doctor and help them find a cure for cancer.
8. Is there a great deal of nationalism or national pride in China?
9. What positive changes have the Chinese government made?
10. What are some issues that China still must tackle?
11. What is the education system like in China?
12. How has China's "one child policy" affected people's lives? Adults? Children?

13. What sort of lifestyle do the Chinese people look forward to living?
15. What is China doing to promote literacy among its people? What is Pinyin?
16. Does China have an arranged marriage system?

Letter Writing Form Resources:

Alpha Guide to friendly letter writing: http://199.202.238.148/images/teach_guide99.pdf
Jan Brett: Choose and print your choice of stationary for a friendly letter:
http://www.janbrett.com/stationery/friendly_stationery_main.htm

Guides including different parts of a formal/business letter as well as the layouts of the letter: <http://englishplus.com/grammar/00000149.htm>

Letter Writing Project Grading Rubric

Score	1	2	3	4
Layout/Design	Letter is unattractive or inappropriate.	Letter appears busy or boring.	Letter is eye-catching and attractive.	Letter is creatively designed with easily read text.
Information: Style, audience, tone	Text is difficult to read. It does not have proper grammar or punctuation for a friendly letter.	May have some grammar or punctuation that indicates it is a friendly letter.	Text is easy to read. Grammar, style and punctuation are indicative of a friendly letter.	Grammar, style, and purpose all excellent for a friendly letter.
Accurate: Parts of the Friendly Letter	Information is poorly written, inaccurate or incomplete.	Some information is provided, but it is limited or inaccurate.	Information is well written and interesting to read.	Information is accurate and complete, is creatively written, and is cleverly presented.
Grammar: Punctuation and choice of words for the friendly letter	Improper form is used.	Most friendly letter elements out of place or missing.	Some friendly letter elements may be missing.	Letter is complete with all required elements.
Following Classroom Guidelines and Directions	Students are often out of their area without permission and are disruptive to the class.	Students occasionally leave area without permission.	Students stay in their area and talk quietly to their own partner only.	Students are always on task, stay in their own area, and work quietly. Students follow project directions and classroom directions.

Letter Project Student Resources:

Asia Atlas (maps and more) <http://www.ibiblio.org/chineseart/contents/files/atls.html>

CCTV: <http://english.cctv.com/index.shtml>

China Daily Newspaper: <http://www.chinadaily.com.cn/>

China Digital Times: <http://chinadigitaltimes.net/>

China Ventures West (travel & teaching in NW China): <http://chinaventureswest.com>

Google Earth: <http://earth.google.com/>

Urumqi: 43, 40N: 87, 50E - Milwaukee: 43, 9N: 87, 58W

Hangzhou Tourism: <http://www.chinatoday.com.cn/English/e20026/hangzhou.htm>

Hangzhou Tourism: <http://www.travelchinaguide.com/attraction/zhejiang/hangzhou/>

KQED - Angel Island: <http://www.kqed.org/w/pacificlink/home.html>

MMAC China Council Bucks – Bucks Business Basketball Exchange:

http://www.nba.com/bucks/news/Business_Basketball_Exchange_050729.html

Official Website of the Beijing 2008 Olympic Games: <http://en.beijing2008.com/>

Passport to Learning:

<http://www.springfieldschool.org/InternationalDay/International%20Day.htm>

Smithsonian/Silk Road Project <http://www.silkroadproject.org/smithsonian/index.html>

TravLang Translating Dictionaries: <http://dictionaries.travlang.com/>

12 Girls Band: <http://www.12girls.org/english/index.asp>

UW-Madison Center for East Asian Studies: <http://eastasia.wisc.edu/>

Wikimapia & Wikipedia: <http://www.wikimapia.org> <http://www.wikipedia.org>

Wis. Assoc. for Asian Americans <http://www.asianmoonfestival.com/aboutwoaa.html>

Yao Ming: <http://www.yaomingfanclub.com/>

Zheng He: <http://www7.nationalgeographic.com/ngm/0507/feature2/>

Discussion

The goal of this study is to improve the academic achievement of Milwaukee students not having access to, or making use of, educational opportunities through school curriculum and resources. Remaining sensitive to the needs of students of Chinese heritage attending Milwaukee Public Schools is paramount.

Students and teachers will have the opportunity to explore fundamental beliefs about China, perceptions and misperceptions, broadening student knowledge and understanding of the world. Analysis of the letters and discussions will provide students direction for future letters, and provide teachers the basis for writing curriculum for other academic subject areas. This activity could be useful in developing effective English, social studies and Chinese language curriculum, particular with respect to Urban Schools in the US and Northwest China.

This project has implications for further study in the area of global education, including students in need of exceptional education. From the *Council for Exceptional Children* publication “Multiple Voices for Ethnically Diverse Exceptional Learners” (Nov. 2005), Learning and Behavioral Difficulties Among Chinese American Children and Adolescents, by I-Hwey Wu and Kaili Chen:

Asian Americans are one of the fastest growing ethnic groups in the United States. Among this group, Chinese are the fastest growing sub-group (Chi, 1999).

While the perception of Chinese Americans held by the general public is that they are the “model minorities” (e.g. Chang, 1995, Tam), and we celebrate the high achievement shared by many Chinese American students and their families, we cannot overlook the fact that like other ethnic group, some members of this group have intellectual and emotional/behavioral disabilities.

Extensions for this project include expansion of the program to include students in Milwaukee and China schools looking to exchange letters, student and teacher travel exchanges with the assistance of a professional travel consultant and possible development of “Sister School” agreements.

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